



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

- (1) **The Book of Judges in the Revised Version with Introduction and Notes** and (2) **The Book of Ruth in the Revised Version with Introduction and Notes.** By G. A. Cooke. Cambridge: University Press, 1913. Pp. xlii+204 and xviii+22. 2s. 6d.

These two commentaries, bound together in one volume, make a useful addition to the "Cambridge Bible for Schools and Colleges." The introductions gather up and present in clear and interesting form the commonly accepted conclusions of modern scholarship regarding Judges and Ruth. The author parts with the majority of scholars in one main point, viz., in that he refuses to accept Ruth as a book written to enforce a protest against the narrowness and exclusiveness of the days of Nehemiah and Ezra. In the analysis of Judges, he shrinks from identifying himself with the school that finds in Judges the J and E of the Hexateuch. The scholarship of these commentaries is adequate; but the technicalities of scholarship are allowed to disappear. The comments are brief and clarifying and maintain well the standard of the best volumes of the series. No book of the Old Testament conveys so well as Judges an idea of the primitive and crude character of early Hebrew life in Canaan, and Professor Cooke has made good use of his opportunity in this respect.

- An Economic Interpretation of the Constitution of the United States.** By Charles A. Beard. New York: Macmillan, 1913. Pp. vii+330. \$2.25.

Religious workers have been repelled, with good reason, by the manner in which the "economic interpretation of history" has been presented in the past. Today, however, this view of the progress of civilization is finding a more temperate and scholarly treatment; and it is rapidly becoming familiar to ministers and theologians. The present book is by a well-equipped professor in Columbia University, New York City. It is based upon a great variety of documents and sources, many of which belong to our national and state governments. The data are adequate; and most of the conclusions will be anticipated and accepted by careful readers before coming to those portions of the text in which they are explicitly drawn. Not only is there in the book nothing which will alarm or unsettle the well-grounded modern minister; but the volume is replete with information which the minister ought to possess if he is to have an intelligent background for his thought about national problems.

Professor Beard deals with the fundamental economic conditions involved in the origin and adoption of the Constitution of the United States. He makes a careful survey of American

economic interests prior to the establishment of the Constitution, and shows the economic nature of the campaign for a new national government. Taking up, in alphabetical order, the men composing the Philadelphia convention, the author shows in detail what were the economic circumstances and interests of each one. The overwhelming majority of members were immediately, directly, and personally interested in the outcome of their labors at Philadelphia, and were to a greater or less extent economic beneficiaries from the adoption of the Constitution. Most of the members came from towns on or near the coast, that is, from the regions in which personal property was largely concentrated. Not one member represented, in his immediate, personal, economic interests, the small farming or mechanic classes. The treatise then goes on to consider the Constitution itself as an economic document, the process of ratification, etc. The volume is most important and significant, marking, as we believe, a new era in the interpretation of American history.

- The Reformation in Germany.** By Henry C. Vedder. New York: Macmillan, 1914. Pp. xlix+466. \$3.00 net.

A volume on the Reformation would certainly seem to be either daring or unnecessary. If one comes to the subject from the traditional point of view and with little sympathy with modern historical method, there is no place for the new volume. But Professor Vedder has done something more than retell a tale. He has written a work which treats the Reformation as something more than a bit of pictorial biography. In his introduction he describes Germany as it was in the sixteenth century, with particular reference to the economic condition. Out from that economic condition he holds that the Reformation movement in large part sprang. Not that he would reduce the Reformation to an economic struggle merely, but he has no illusions as to the significance of Luther. In fact, the volume subjects the reformer and his movement to severe criticism. More than that Professor Vedder is convinced, as every unbiased historian must be convinced, that the Reformation movement, after its first break with Rome, tended to re-establish a state—instead of an imperial autocracy in religion. His estimate of the Reformation movement is to the effect that it was complex, anything but exclusively religious, however large a rôle religion played within it. But it was not a religion of freedom nor did it aim at the emancipation of religion from the control of the state. It marked the re-establishment of the higher feudal aristocracy and the beginning of capitalism in the triumph of the middle class. The peasants gained nothing from the movement and the knights were ruined. It perverted the Renaissance, enforced the supremacy of the Scriptures in